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A

LETTER

TO

THE REV. E. B. PUSEY, D.D.

IN REFERENCE TO

CERTAIN CHARGES AGAINST THE
GERMAN CHURCH,

CONTAINED IN HIS LETTER TO HIS GRACE THE ARCHBISHOP OF
CANTERBURY.



BY THE



REV. H. ABEKEN, THEOL. LIC.,

CHAPLAIN TO HIS PRUSSIAN MAJESTY'S LEGATION AT ROME.

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A LETTER.

REVEREND SIR,

It must appear very bold and presumptuous for a stranger, without name or authority, to venture to address a person generally and justly held in such high estimation as you are; yet, if a deep and sincere feeling of respect would make me timid and hesitating, the confidence which that very respect must inspire, leads me to look for nothing but kindness and indulgence from you. And the dutiful affection and pious veneration which you feel towards your National Church as your own immediate spiritual mother, will, I am sure, lead you to sympathize with the son of another branch of the Church Catholic, who comes forth to raise his voice, feeble as it may be, on behalf of *his* spiritual mother, and to vindicate her claim to that sacred name. You will sympathize with him, and feel for him, although his voice should be raised against you; yea, I trust you would wish him to succeed, if it were possible, in persuading you. For I know that what you have said against the German Church, you cannot have said without a painful feeling. You will admit also that no German can read it without pain. If you were grieved because you believed such to be the truth, we must be grieved to find stated and believed of our Church what we know not to be true, and to see a sister Church there-through in danger of being alienated and estranged from us at the very moment that we called upon her, not to accept

anything from us, nor to exchange anything with us, nor even to impart anything to us, but simply to come forward and act in common with us for the extension of the kingdom of heaven. At such a moment it is of the highest importance that the two Churches should fully understand and appreciate each other; and it was no doubt for this reason that you felt it a duty to put before your countrymen what you believed to be the character of our Church. It is for this same reason that I feel it my duty solemnly to protest against the character thus ascribed to her. I am fully persuaded that no one has a stronger desire than you have for the real and effectual reunion of *all* parts of the Church, and that no one could be farther from wilfully putting any obstacles between your branch of it and ours; but you believe such obstacles to exist, and to be almost irremoveable. Now I believe these obstacles to consist merely in misapprehensions and erroneous impressions, which ought to be removed as speedily as possible; but which your recent publication,—I say it with pain,—is calculated to corroborate and propagate. It is to be hoped that the defence of our Church will be undertaken by abler hands than mine; but little as I feel myself qualified in every other respect, yet in my accidental presence in this country at the time of the publication of your letter to His Grace the Archbishop of Canterbury, I cannot but see an imperious call upon myself to do what, perhaps, my countrymen, being far away, and consequently not so much aware of the influence of your words, might neglect to do, namely, to address to your countrymen, at the present moment, a few words that might help them better to understand the character and spirit of our Church, and might vindicate her, in the eyes of some at least, against the many charges contained in that letter.

I do not pretend to speak with authority ; I fully agree with you that no individual clergyman has a right to do so, and am desirous only to follow your example in what you have from the beginning proclaimed to be your intention in all your labours ; namely, *to bear witness to the spirit which the children of the Church imbibe in her.* And I address my remarks to you, because I cannot suppose any one to lend a more willing ear to what I shall have to say. It is not so long since you showed, in your *Historical Enquiry into the probable Causes of the Rationalist Character lately predominant in the Theology of Germany*, a deep and heartfelt sympathy with our German Church, and an equally just and charitable appreciation of her peculiar position, and the advantages as well as dangers resulting from the spirit of freedom and inquiry predominating in her. This book at the same time evinces so perfect a knowledge of her history, and the struggles she has had to go through, that I can hardly hope to say much that might be new to you ; yet in the detail of your recent charges against us, I trust I shall be able to correct some mistakes as to matters of fact ; and as to the general spirit and character of our Church, since your view and account of it must of necessity be under the influence of your general opinions and principles, I cannot but think that your countrymen will, for this very reason, not be unwilling to listen to a member of that Church giving *his* view and account of it ;—this is all that I presume to do.

It is equally right and natural that I should carefully abstain from any remarks upon that part of your letter which has reference to your own Church. It is not for me to judge of the position you assign to her ; it is for the venerable prelates within her to do so

authoritatively; it is, I conceive, for every individual English Christian to ask himself whether this be the spirit that he feels to breathe through the Church within which he lives. But I, of course, have no right either to question or to approve it. Nor shall I enter upon any doctrinal subject, whatever may be its general importance, even beyond its connexion with the present controversies in this country, with a view to discuss it; argumentation could hardly lead to any result, standing as we do, in many respects, on such different ground.

It is for the same reason that I shall not enter into any discussion about the rightfulness and usefulness, or the position, of the bishopric at Jerusalem, although I gladly acknowledge that I hail it joyfully as the first-fruits and the pledge of a most cordial union of sister branches of the Church Catholic. I hope and trust that most of my countrymen share my feelings about it; we have had time and opportunity enough to learn, that the strongest tie and truest bond of union is, to act together for good. This however supposes, as I beg leave to remark in passing, that you mistake the views of the prelates to whose zeal and wisdom the erection of the bishopric is owing, when you say (page 129), "To this," (the one English branch of the Church Catholic,) "I conclude that your Grace hopes that the Prussian congregations will, *if indulged in the use of their own services for awhile*, gradually assimilate themselves, and become one with it." If such a suspicion could gain ground among Germans, they should feel it their duty not only themselves to abstain from all connexion and communication with that bishopric, but also to warn all their brethren against such an attempt at inveigling them into the English branch of the Church; and I

should think you must feel yourself, upon reflection, that little good could come of such—forgive the word—cheating and deceiving! But I have far too high a respect for the truly venerable prelate whom you address, and who has acted throughout with equal candour and wisdom, to have the slightest fear or suspicion about this point. The unqualified sanction given by the Bishop of London in his own and the Primate's name to the truly Catholic views of National Churches, so ably developed by the Rev. F. D. Maurice*, prove sufficiently that both those venerable prelates fully acknowledge the claims of German congregations to retain national peculiarities, (when sanctified by the Church,) as long as they remain Germans; and that their wish is not to make Germans English, but to make Germans and Englishmen work together in the service of God, praising God in different tongues, but “holding the faith in the unity of the Spirit and in the bond of peace.” And I have no doubt that the Bishop at Jerusalem himself will be animated by the same spirit; he will respect the nationality of the German members of his diocese, and respect them precisely for adhering to the inheritance of their fathers. And I have no doubt, again, that on their side they will certainly acknowledge him as a bishop to all intents and purposes; and I see no reason why you should, somewhat tauntingly, ascribe to him “presidency rather than government,” (p. 116.) As he will not exact of them anything inconsistent with their principles either as Christians or as Germans, so they will yield him all due obedience, just as they would to their own ecclesiastical or spiritual authorities at home. And they will look upon this, not as

* See *The Light of the World*, a Sermon, &c., &c., by C. J. LORD BISHOP OF LONDON, p. 24, note 17.

a concession made to the English Church, but as the natural consequence of the position of the Jerusalem diocese. They will obey him, not as an Englishman, but as an officer of the one Church of Christ, to which Germany, and England, and Jerusalem, equally belong.

When, after this digression about the new bishopric, I return to the subject proposed to myself, I must, before I can enter upon it, protest at the very outset against the name you give us. Accepting or allowing this name of "the Lutheran body," (p. 121,) would, indeed, at once place us in the wrong, and prove the existence of an undue influence of human authority among us; but the name is so utterly misapplied in this instance to the ecclesiastical body concerned in the erection of the bishopric, and brought into contact with the Church of England, that not only this body itself does not claim the name of "Lutheran," but that those who have a right to this name, strongly oppose it, on the ground of its not being "Lutheran." These are those followers of Luther's doctrine about the eucharist, who thought themselves thereby precluded from joining, according to the principles of our union, in worship and prayer with Calvinists, and whom the King of Prussia, anxious not to interfere with the religious liberty of any of his subjects, has, by recent measures, allowed to form themselves into an organized body. These may be called "the Lutheran body," but it is not likely that they will send candidates or congregations to Jerusalem; it is consequently not with that body that the Church of England will come into contact, but with the established or national Church of Prussia, which calls itself *The United Evangelic Church of Prussia*, partly in order to exclude by this very name any idea of human authority; partly because the professed and acknowledged name of Ger-

man Protestants has always been "The Evangelic Body," (*Corpus Evangelicorum*.) For it is not of late only that our Church has repudiated a name derived from ever so great a man; this man himself protested in the strongest terms against the assumption of such a name; and the ecclesiastical bodies that owe to him their reformation, have always disclaimed it when obtruded upon them by their opponents. They have called themselves, according to the varieties introduced by the unhappy divisions of the sixteenth century, either "Adherents of the Augsburg Confession," or "Reformed Churches;" but have always comprised each other collectively, and acted together under the common name of the Evangelic body. This evangelic body has a right to the name of the "German Church," just as those parts of it, which are united under the Prussian sceptre, have to the name of the "National Prussian Church." It is with reference to the latter, as the more immediately concerned, that I wish my remarks to be understood principally; but I do not mean to exclude other Protestant German bodies, whatever name may have formerly been given them; and I can the less hesitate to comprise them all under the sacred and endearing name of the German Church, as I am therein supported by your own authority; for I find that, in the above-mentioned book, you speak throughout of the "German Church" as of one comprehensive communion.

At the time then when you wrote that book, you did not yet refuse us the name of a Church; that, from altered views, you should feel obliged to do so now, I am the less inclined to object to or argue against, as I do not attach so much importance to an acknowledgment from without as you seem to do. The claims of any body of men to be a Church, or a part

of *the* Church, do not rest upon such acknowledgment, but upon internal evidence. Not the being-rejected, but the rejecting only, can prove anything against a particular Church. I am glad, however, to find, that your Church does not take the same view of the subject which you do now; and that its highest representatives, whatever they may think of our more or less perfect constitution, yet freely allow us, in their authoritative publications, the name of a Church; and that on this point they have with them even those English bishops and divines of former days that take the very highest Church-ground, no one can be better aware of than yourself. Satisfied with this, I shall not argue with you about this sacred name, but trust to the just and charitable feelings of English Christians, that, so far from being offended at my using it, they will joyfully go along with me and their bishops.

Of this Church, then, I wish first to vindicate the *catholicity*, and then to show her *peculiar position* as based upon this catholicity; this seems a necessary preparation to a detailed answer to your charges against her *doctrine* and *practice*.

The apprehensions with which you look upon any communications between your Church and ours, are founded upon the supposed character of our Church; and I own that if she were animated by that wilful, sectarian spirit which you ascribe to her, if she did thus wantonly boast of schism and separation, well might your countrymen then share your fears and beware of any contact with her. You are unwilling (p. 121) to confuse her with the heretics of the East; yet you characterize her as *uncatholic*, and even opposed to catholicity, glorying in divisions and separations; and you imply that she stands upon the same ground with sects and heresies, namely, that of wilful

separation and secession from the Church, and formation of a new, exclusive communion, in consequence of peculiar and individual views of some particular doctrine or tenet. That this is not so *historically*, I trust you will readily admit from your knowledge of our Reformation. You must be well aware, that at that time we neither wished to separate, nor did actually separate ourselves from the communion of any Church, but that those bodies, which effected within themselves a reformation claimed in vain for the whole Church Catholic, were refused communion by other parts of the German Church, which, from various motives, clung to Rome and her doctrines and practices. In that respect your Church has been more fortunate, carrying the whole nation along with her. From the general *desire* for a reformation there was at first much hope that the whole German nation would have united in this holy work, and thereby have remained one undivided German Church, preserving within herself a complete organization, and able to develope in peace that spiritual and national liberty which is as well an essential characteristic of the Church as unity and universality is. It is deeply to be lamented that such was not the case; much evil and suffering would then have been spared our Church and nation. But what was the cause of the breach of union at that time? and who bears the guilt of that unhappy division? Not certainly, as some would have it, Luther or his friends, from going in a sectarian spirit beyond the acknowledged want of a reformation, or from developing principles inconsistent with Church unity; but, as far as the guilt of it is to be ascribed to persons, the Pope and his legates, who, by their intrigues, disseminated mistrust and discord among the estates of the Empire, and not only prevented the

bishops from acting as it would have become ministers of the Church, but did not hesitate to seduce secular princes from the common cause by sacrificing and abandoning to them the liberties, rights, and interests of the bishops and local Churches in their dominions. Thus Rome has ever been willing to assist the secular power in breaking down the liberties of National Churches, provided that power would let Rome have a share in the spoil! And thus such German bodies as would not abandon the Gospel, were forced to become, from Evangelics, as they called themselves, *Protestants*; protesting, not against ecclesiastical authority, nor even, in the first instance, against the Church of Rome and her abuses and errors, (for it is well known, although often forgotten, that the origin of the name has nothing whatever to do with any protest against ecclesiastical authority,) but against the decrees of a secular assembly, which would impose upon them laws incompatible with their duties towards God and His word, viz., against the diet of Spire, 1529. And, from that unhappy period, Germany has been divided*; owing to these divisions and the struggles and disturbances consequent upon them, the tranquil developement of the principles of the Reformation was impeded, and internal dissensions took up the time and powers of minds from which the Church might have derived the most signal benefits. But is this chargeable upon us, or upon our forefathers, or upon Luther? upon him, to whom no one has borne

* The history of the at first united efforts to bring on a reformation, the manner in which they were baffled, and the ways through which a division was wrought among the German estates, with all its unhappy consequences, has nowhere been more accurately and fully exhibited than in RANKE'S *History of Germany at the period of the Reformation*, a book, it seems, not yet sufficiently known in this country.

a more brilliant testimony than yourself, saying of him* :—

“The fruitless attempts to satisfy an uneasy and active conscience by the meritorious performances of a Romish convent had opened his eyes to the right understanding of Scripture, in whose doctrines alone it could find rest; and the clear and discerning faith which this correspondence of Scripture with his own experience strengthened in him, gave him that intuitive insight into the nature of Christianity, which enabled him for the most part unfailingly to discriminate between essentials and non-essentials, and raised him, not only above the assumed authority of the Church, and above the might of tradition, but above the influence of hereditary scholastic opinions, the power of prejudices, and the dominion of the letter.”

Even our final separation from the Church of Rome has not been, as you must be aware, an act of ours, but of hers, through the Council of Trent; by the excommunication of which, as not acknowledged œcumenical by your Church, you can deem us but little affected. If we had rejected the Church of Rome and her followers in our country, and declared that we must break off communion with them on account of their doctrine and practice, I do not hesitate to say, that we should have been fully justified; yet, the fact is, that we did not do that, but were cut off by them. The sacrifices which our forefathers were willing to make to Church unity, frequently expressing a willingness to admit, in a certain degree, the primacy of the Pope, until after nearly twenty years of bitter strife and mutual recriminations and severe suffering on their side, they found themselves obliged to protest, in strong terms, against his assumed authority as

* *An Historical Enquiry, &c., &c.*, page 8.

of divine right, (at Smalcalden, 1537); moreover, their constant appeals to a really free and general council, certainly argue anything but a sectarian and schismatic spirit. And who were these protesting and reformed bodies that declared against him? They were not new congregations brought together by any new and particular teaching; they had not assembled, as entirely new bodies and communions, round the standard of some peculiar doctrine, (which is the way in which sects and heresies are formed and gathered together,) but they were, and remained, (and we, their descendants, are now,) the ancient, established, ecclesiastical bodies of the different German provinces, communities and territories, just as the Reformed Church of England is the ancient Church of the land; they had only, like her, corrected errors and abolished abuses; and their "articles of religion" were not then doctrinal rules, but only declarations of the uniformity of their faith with that of the Catholic Church—the one, the Augsburg Confession, to be exhibited to the emperor and diet, the other, the *Articuli Smalcaldici*, to a general council. They were precisely *an assertion of their catholicity*.

Nor can it be said, that our Church has, at any subsequent period, wilfully given up her claims to *catholicity*, though this word, not being a German one, is no more generally used in her than it was in England until a very late period*. She has

* It is, however, used in writing Latin. The Latin edition of our symbolical books constantly employs the term, and even modern authors, when writing Latin, make use of it; for instance, a recent learned editor of these books, says in his preface:—"Hæc tria symbola œcumenica, usu Ecclesiæ Romanæ solenni recepta, Ecclesia Evangelica, ut Catholicam se profiteretur, sacrosancta retinuit." (C. A. HASE, *Libri Symbolici*, Prolegg., p. 2.) And thus in attempting to write English, I have thought it right to use the word where

always declared, that she is only a branch of the one, unbroken Church of Christ, and has shown herself willing to acknowledge all other branches of the same; she does not admit that any interruption has taken place in her descent from the Apostles, but has most firmly declared, that even in the darkest ages, and when men, whom one is loathe to designate with the names due to them, sat in the highest chairs of the Church, *the Church* had not perished. She has never set up any new pretension against the ancient Church, but at her very re-constitution or re-formation (not foundation) proclaimed, and (whatever the aberrations of individuals may have been) as a Church always* maintained her full and perfect adhesion to the general councils, as much and as solemnly as the Church of England has done; she has never acted on the principle of making any new, merely as contrary to what was traditional, but ha strongly opposed all attempts of that kind, following the example of Luther, who left the Wartburg at the peril of his life to resist wanton and unnecessary innovations; she has made it a point to retain what was in existence by any lawful ecclesiastical authority, as far as the Scriptural rule of faith did not

in writing German I should not; and it would be just as unfair in my countrymen to blame me for using it here, as it would be for Englishmen to do so for not using it in German;—consistency is in this case in the very change of expression, as at present it would convey a very different meaning in each language.

* This is, indeed, not saying too much; even in the days when the contagion of rationalism had most widely spread, the Church was not guilty of defection,—witness your own words:—"The system of the Church is, of course, contained in its Articles and other authentic documents; and until it has pronounced its approbation of any doctrines by receiving them into this code, its actual character may, indeed, vary according to the tenets of the majority of its members, but the Church itself is not responsible for them."—*Hist. Enq.*, part ii., page 42.

clearly and authoritatively demand its abolition*, or sound historical research demonstrate that it had not come down from the ancient Church, but had crept in, as an abuse, at a later period; she affirms it to be the duty of all Christians to submit to the constituted ecclesiastical authorities and to their censure†, unless indeed they should censure not man, but God and His word‡; and has, even when oppressed and persecuted,

* Art. XV. of the *Augsburg Confession*, says:—"Of ecclesiastical rites, they teach that those rites are to be observed which can be observed without sin, and which are conducive to tranquillity and good order in the Church, such as certain fasts, holy times, festivals, and the like. But the people is admonished with respect to these things, that the consciences be not burthened by them, as though such observance were necessary to salvation." And to show what they conceive to be observances that cannot be kept without sin, and to prevent any wanton or wilful application of their first-stated principle, they proceed:—"The people is admonished also, that human traditions, instituted *to reconcile God, to merit grace, and to atone for sin*, are contrary to the Gospel and to the doctrine of faith; wherefore vows and traditions about eating, and keeping days, &c., instituted for meriting grace and atoning for sin, are not useful, and against the Gospel."

† The *Augsb. Conf.*, part ii, sect. 7, says:—"According to the Gospel, or, as it is called, of divine right, no other jurisdiction belongs to bishops as bishops, *i. e.*, to those to whom the ministry of the word and the sacraments is entrusted, than to remit sins, to take cognizance of doctrine and reject such as differs from the Gospel, and to exclude from the communion of the Church those offenders whose impiety is known, without human power, by the word of God. And in this necessarily and of divine right, the churches must yield them obedience, after what is written, Luc. x. 16, He that heareth you, heareth me."

‡ *Ibid.* "But when bishops teach and decree against the Gospel, then the Churches have the commandment of God, which prohibits obedience." (Matt. vii. 15; Gal. i. 18; 2 Corin. xiii. 8, 10.) And then they appeal to the Canon law, which, in exacting the obedience of the laity to the bishops, distinctly excepts the case of error in faith, and quote Saint Augustine (*c. Petiliani Epist.*):—"Not even to Catholic bishops consent is to be given, when they are in error or entertain opinions contrary to the canonical Scriptures of God."

implored the bishops* not to force her into disobedience:—she was forced, at that time, into disobedience to the then constituted ecclesiastical authorities in order to be obedient to God, and therefore claims now not an episcopal, yet not only a general and doctrinal, but a ministerial descent and succession from the Apostles in her ministry, which ministerial body in her does not appropriate to itself, but shares with and administers for all Christians the sacred office of priest-

* The very powerful conclusion of the *Augsb. Conf.* is as follows:—“Easily might the bishops retain the legitimate obedience, if they would not urge us to observe traditions which, with a good conscience, cannot be observed. Now they command celibacy, they receive none unless he will swear not to teach the pure Gospel. Our Churches do not ask, that the bishops should restore concord by the sacrifice of their honour, which, however, it would become good shepherds to do. It is only asked that they should take off the unjust burthens which are new and received against the custom of the Church Catholic. If it cannot be obtained that observances which cannot be kept without sin be taken away, then we must follow the Apostolic rule which prescribes (Acts v. 29), to obey God rather than men. Peter (1 Peter v. 2) enjoins bishops ‘not to be Lords,’ nor to rule over the Churches. Now it is not intended that the bishops should be deprived of their ruling power (*dominatio*), but this alone is asked of them, that they allow the Gospel to be purely taught, and relax some few observances which cannot be kept without sin. If they will not give up anything, then *let them look themselves how they are to give account to God for having, through their obstinacy, caused schism.*”

And the general disposition of the Evangelical estates is beautifully expressed by a contemporary historian, the Saxon chancellor, Dr. Greg. Brück, who had himself presented the Confession to the emperor, and who says in his history of the diet:—“The mind of the Evangelical estates was that, provided the doctrine was admitted by the Papist party, and nothing declared necessary that God had not made necessary or obligatory to bind and constrain the conscience, then, whatever they might be asked to do, or would do, as serviceable to unity, without perverting doctrine and faith, they on their part would not fail *to bear and suffer anything* though not necessary nor binding upon them, only for love and concord’s sake.”

I ask confidently, does this show a desire of separation?

hood, ascribed to all by Scripture, and distributes the word and the sacraments and mysteries of God, not in its own name as a peculiar body, but in the name of the Church and her Lord;—she has, to sum up, not seceded from the Church Catholic, nor does she put herself in opposition to it, but, having been driven out, not of the Church (for that, thank God, was not in the power either of the Pope or of the Emperor, or of the Council of Trent), but out of the communion of Rome and her spiritual bondsmen, has then been contented to sit still and wait, in communion with the (Episcopal) Church of Sweden, and that of Denmark, and many dispersed Christian bodies of the Continent, and with the Church of England too,—for the good time of God, when He shall think fit to heal the wounds of his whole Church, and, sending her the glad tidings of peace, to make her see and feel by experience, what now she must, not seeing, believe: that she is one body!

Is this to be called a sectarian, schismatical, uncatholic spirit?

But is this enough? Have I nothing more to say of our Church, but that she sits still and waits? Has she no appointed work to perform, no proper part in the completion of the great scheme of God, for converting the world into the kingdom of Heaven? Has she no position allotted her in the warfare which the citizens of this kingdom have to carry on here upon earth? or has she forgotten her task, forsaken her post, laid aside her weapons? If she had, we should not see her bleeding from the wounds which she too has received in that warfare; her very sufferings and pangs are signs that she has not shrunk from the struggle! Little would the mere absence of any uncatholic act prove, if it were not possible to show, positively and

substantially, wherein her catholicity consists, *i. e.*, what is *her* peculiar position within the one Church Universal, and how the life that flows and breathes through the whole body shows itself in her. For, if there is, as your Church asserts, any such thing as National Churches, they must certainly have their peculiar national character; if God has, as we firmly believe, ordained Himself, in his wisdom, the diversities of nations and of their different characters, in order to bring forth and unfold in manifold directions, and again to bring together and harmonize all the powers and treasures which the mind of mankind contains as his gift: then we must believe also, that each National Church has, according to the character of the nation which she has to sanctify, some peculiar duty to perform, in order that witness may be borne to Christ in all those different directions in which the mind of mankind may be developed. The Church of Christ, to be found everywhere, and to be really, not nominally, universal or catholic, must go all the various ways which have been traced for nations, not only over the wide surface of the earth, but over the wider range of the intellectual world by Him, who “hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation” in the moral and intellectual, no less than in the physical world.

Our Church, then, believes herself to have been, and to be still called upon to be, a witness for the great eternal truth, that there is no life for man except in the personal, individual, and undivided communion with God through Christ, which on man's side is called *faith*, on God's side, *grace*;—grace, that freely communicates its own all-sufficient power and life to

sinful man, taking away his sin; faith, that simply believes in this grace, and thus accepts it. That this communion was once for all realized and established in Christ's life and death, that it is not to be ever renewed by any new sacrifice or new incarnation, but that it exists and is in the Church as the body of Christ, and that now man has only to appropriate it to himself by entering into it and living in it; but also, that this individual appropriation is absolutely necessary; that the life of Christ must become the very life of every Christian, and that the life of the whole body has no reality when separated in any way from the life of the members; again, that this communion of every member with Christ is effected through grace only and has its life in faith only: this is the sum and substance of her doctrine, and in the maintenance of this doctrine, which is not peculiar to her, but, as she believes, more fully developed in her, she asserts, at the same time, her catholicity.

She cannot, therefore, allow anything to be interposed between man and his Saviour: if men are, she must plainly tell them that, in taking Christ's place, they are assuming the position of Antichrist; if outward ordinances and observances are, she must protest against them, and declaring that they cannot be kept without sin, do away with them; if good works and man's own merits are, she cannot hesitate to say, that they thus change their nature from good to evil; if sacraments are, by being made outward signs, saving *ex opere operato*, without spiritual communion in the individual, she declares them to be perverted and virtually destroyed; if the Church herself were, she would look upon that as an act of self-annihilation. But she does not thus interpose herself; she contends that this spiritual communion and union

of all Christians with Christ is embodied in the Church as the body of Christ, and is the ground and source of their intercommunion with each other. She does not only acknowledge the claim of every Christian to this privilege, but she requires the exercise of it as a duty, and cannot, will not allow any one to stand afar and to receive the life only through intermediate, human channels; for she is convinced that her own life as a body must be injured, diminished, vanishing, when the Spirit is not effectually present in the members; and she has learned from experience that, when the necessity of that personal communication of man with God through faith in Christ is forgotten, or even not clearly taught, that this omission then exercises the most baneful influence upon all other points of Christian doctrine; yea, that the very idea of the Church can no longer be rightly understood. In the days which preceded the Reformation, she finds that this doctrine was nearly forgotten, or at least, very generally neglected, kept out of sight, often virtually, sometimes explicitly denied; that men were looked upon and treated as members of the body without spiritual intercommunion with the Head; that salvation was connected with outward observances and badges; that justification by faith was either not taught at all, or had become a mere dogma among others, not a living and vivifying truth. Then she was, amongst all the branches of the Church Catholic, the first who felt herself called upon to bear witness to this truth; to assert that there is such a thing as direct, immediate, personal communion of man with his Maker and his Saviour, and that this communion is through and in faith; and she called upon all men to believe in this communion, in the word of God which promises and exhibits it, in the grace of God which effects it in sinful

man, clothing him in the righteousness of Christ. She proclaimed this, not as a new doctrine, but as the doctrine of the Church Catholic; she appealed for it to Scripture, to Catholic antiquity, to primitive Fathers, to witnesses of almost every age of the Church*,

* I may quote, for instance, Luther's words, in his preface to the edition of the *German Theology*, a work of an author, of whom nothing is known, but that he was a priest connected with the Teutonic order at Frankfort, probably about the beginning of the fifteenth century; and I may safely say, that there are few books containing so much profound thought, real piety, and truly spiritual wisdom, as these few sheets do. Luther says (a. 1518):—"After the Bible and St. Augustine, I have not met with any book, from which I have learned, and mean still to learn, more and better, what God, Christ, and man and all things are; and now first I understand how it is true what some great scholars tauntingly say of us Wittenberg theologians, that we are undertaking new things, as though there had not been men in former times and elsewhere. Why, surely there have been; but God's wrath, incurred by our sins, has not allowed us to be worthy to see or hear them; for it is manifest that in the universities, for a long time, these things have not been handled, and that it has come to that point, that God's holy word has not only been lying under the bench, but has nearly been rotten from dust and moths! Let any one read this little book, and then say whether our theology be new or old; for this book is not new. But if they say, as formerly, *that we are German theologians, we must let that be*. I thank God, that I can hear and find my God in the German tongue, so as neither I nor they with me have found Him hitherto either in the Latin, Greek, or Hebrew tongue." And this is a glory which it would be very ungrateful in the children of the "Church of the German tongue" to allow their mother to be deprived of. But I believe I ought not to withhold from such of my readers as may know German, the original words in all their simple and powerful beauty:—"Und dass ich nach meinem alten Narren richme, ist mir nächst der Bibel und St. Augustin nicht vorgekommen ein Buch, daraus ich mehr eslernet habe und will, was Gott, Christus, Mensch und alle Dinge seien; und befinde nun allererst dass es wahr sei, was etliche Hochgelehrte von uns Wittenbergischen Theologen schimpflich reden, als wollten wir neue Dinge vornehmen, gleich als wären nicht vorhin und anderswo auch Leute gewesen. Ia freilich sind sie gewesen; aber Gottes Zorn, durch unsere Sünde verwirkt, hat uns

yea, and to Christian experience also, for she believes that there is reality in it, and that every Christian "hath the witness in himself." (1 John v. 10.) I say our Church did, for Luther and his friends were only her instruments through which she spake; and their life was centered in this truth, and all their teaching was, as it ought to be, under its influence and never separated from it. And thus the doctrine of justification by faith was to them not a mere barren, notional doctrine, couched in dry technical terms derived from human jurisprudence, but the living, glowing expression of the blessed fact of our salvation, and therefore the very centre of the whole Christian doctrine; and faith was to them not, what it appeared to their opponents, a mere historical persuasion about some *past* transactions (in earth or in heaven), nor a (reasonable or unreasonable) admission of some logical, speculative, metaphysical positions or may-be truths, nor an excited or even exalted state of feeling, real or unreal, but the one substantial act of the mind, the whole mind, trusting in the grace, (*i. e.*, the self-communication) of God through and in Christ.

But so far was this exhibition of the justification by faith, and of the individual communion with Christ, from destroying or denying or even disparaging

nicht lassen würdig sein, dieselben zu sehen oder zu hören: deun es ist am Tage, dass in den Universitäten eine lange Zeit solches nicht gehandelt und dahin gebracht ist, dass das heilige Wort Gottes nicht allein unter der Bank gelegen, sondern von Staub und Motten beinah verweset ist. Lese dies Büchlein wer da wolle und sage dann, ob die Theologie bei uns neu oder alt sei, denn dieses Buch ist nicht neu. Werden sie aber vielleicht wie vormals sagen, wir seien deutsche Theologen: das lassen wir also sein. Ich danke Gott, dass ich in deutscher Zunge meinen Gott also höre und finde, als ich und sie mit mir bisher nicht funden haben, weder in lateinischer, griechischer noch ebräischer Zunge."

the objective nature of those acts which our Saviour instituted as the visible centres of the Church, and as means or instruments of grace, that no one ever asserted their reality more strenuously than he who lived all in faith, whose mind was the very type of faith, Luther. He knew that they can be truly appreciated (not explained) only when viewed in connexion with this doctrine of justification as the individual apprehension of Christ; that then only it can be understood, how they may be at the same time pledges, badges, means of intercommunion of and with the body, and acts affecting most intimately the personal, individual life of every partaker; for then only it is acknowledged that the communion of the body and of the members with Christ is not only inseparable, but is virtually and actually one and the same: again, how they may at the same time be on the one side divine realities, exhibiting and containing God's grace, and yet, on the other side, be a blessing only through faith; for then only they can be felt to embody that individual and spiritual communion, in which faith and grace are only the two sides of the same divine reality. It is only when the doctrine of justification by faith is forgotten and, as it were, taken out of the sacraments, that they become mere outward signs, of either no virtue at all, or of a magic virtue; when communion with Christ is withheld from the spirit of man, then the monstrous idea must make men's minds captive that, by the action of the Church, Christ is to be united not to man, but to bread and wine, to dead elements of this world, not to the living spirit of man, the breath of life that God breathed into the form taken from the dust of the ground.

And as the sacraments, so in the light of this same truth Scripture became alive; became at once,

from a dead letter and a formulary of doctrines and a "handwriting of ordinances," like the ancient law, a power of life, by which men are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." It might be shown how the acknowledgment or neglect of that truth throws light or shade upon every point of Christian doctrine; I will only remark, that it affects not only the freedom and spirituality but the very union of the Church, the idea of which cannot be rightly understood without it. For if there were no direct and personal communion of the members with the Head, then the life of the whole could not be actually in the members, and then the whole itself, the Church, could be only either a voluntary arbitrary aggregate of units, really at one with each other, or an outward institution, existing not in, but out of or above these units, comprising them within its bounds, but not living in them. The Church then could not be a mystical body, a mystery, an object of faith, as the creeds show her to be; and the very sacramental view of the Church which you urge upon those that are inclined to those above-mentioned lower views, would be destroyed. But when the great truth we are speaking of is fully acknowledged, then this view is brought out in all its clearness and power; then the body is in the members and the members are in the body, because they all are in Christ; and as the existence of the Church is based not upon the will of the individuals in her, but upon the great fact of Christ's incarnation, comprising his life, his death, and his resurrection, thus every individual life is based, not upon faith as an act of his own, but through faith upon this same act, upon Christ.

This is what our Church believes herself called upon

to bear witness to. The truth itself is common to her with the whole Church Catholic; her bearing witness to it she found a duty peculiarly assigned to her, as other duties have been to other Churches. And, as she had to come forward for the necessity of entwining and uniting Christ's spiritual life in the Church with individual life, even so, I should say, the Church of England is called upon more fully to develop and realize the idea of a *National Church*, or the necessity of entwining and uniting Christ's spiritual life in the Church with *national life*. Our duties are based on the same foundation, and must ultimately arrive at the same end, though they lie in different directions; it is only through misunderstanding that they can appear incompatible with each other. If our position is called *German Protestantism*, we willingly accept that name, for there is much against which we have to protest. If our Church be reproached with *individualism*, why she must be content to bear that reproach,—only she must not cease to proclaim that individuals must be justified and sanctified by Christ in the Church, and she must not forget, what I am willing to say she might learn in a great degree from your Church, that nations too must be thus sanctified as organic bodies. With you, one might say, the national spirit has shone most gloriously forth; our German nation has often been characterized as having rather an individualizing spirit; if this be so, then it is our Church's duty not to destroy, but to sanctify that peculiar national spirit, and to make it bear fruit for the ultimate realization of the kingdom of Heaven!

I can have no objection to grant that all this may have been but very imperfectly worked out in the history and the real existence of our Church; that in her present state there is much that is contradictory to it;

she does not pretend to be of those who want no physician. Moreover I am well aware that along this peculiar line of duties and privileges there is a corresponding line of temptations, yea, of besetting sins; it is in that very same peculiar character that our dangers and our faults lie, and we have had ample experience of this truth in the struggles that have rent our Church. But this is no reason why we should shrink from those duties and privileges, and the evils attendant upon imperfect or mistaken attempts to carry out great principles of truth, can never be a ground for abandoning these principles. Again, if hitherto in asserting the claims and duties of individual life, we have not explicitly enough asserted, or even sometimes lost sight of the claims and duties of national and catholic unity, that is no reason why we should less strongly follow up our own principle; for it is thus only that we can arrive at the centre, in which all great and true principles have their real union; by shrinking from the principle, by shifting, and adopting mediums and half-way unions, we can only make the breach worse; we should gain nothing, and lose all that we have. But by following, humbly and faithfully, the guidance of the Spirit, we may hope to attain the true union; and trust that He will increase and render more perfect that life which He has, partly in spite of, partly through those very struggles, reawakened when it seemed dormant.

And now, after this developement of what I conceive to be the peculiar spirit of our national German Church, allow me to pass on to the specific charges you bring against her.

They are principally contained in the very eloquent parallel which you draw between what would be the faith and practice of an English and of a German

congregation both living under the same bishop at Jerusalem (p. 130, *et seq.*) You bring forward, as is very natural, in the first instance, their respective views of the Church; then you proceed to state some differences in practice, and again return (p. 132,) to more general reproaches against the spirit which you suppose would animate German congregations at Jerusalem.

If what you say, in the first respect, of our doctrine were well founded, it would certainly go to disprove all that I have ventured to say about the catholic character of our Church. If she did thus openly declare against the existence, yea, the very idea of the Church Catholic, she could not be herself a branch of it.

You say, the English congregation would “hold ‘one Holy Catholic Church throughout all the world,’ knit together by its bishops as ‘joints and bands,’ under its one head, Christ, and joined on by unbroken succession to the Apostles,” (I am not going to question this description of the Church, although I may, perhaps, be allowed to say, that I cannot find it either in the Creeds or in the Articles of your Church); and you contrast with this belief the doctrine of the Germans, as holding “an indefinite number of Churches, hanging together by an agreement in a scheme of doctrine framed by themselves, and modified by the civil power” (p. 131). For every part of this sentence you bring proof in a note under the text; you will, therefore, allow me to consider separately every part, together with the passage brought to prove it.

For the holding of “an indefinite number of Churches,” you quote, not any doctrinal assertion of the *Augsburg Confession*, or any other symbolical book, but the introductory historical phrase, “The

Churches among us teach" (Note f). Surely you cannot imagine that the framers of that declaration of faith did embody in this expression any doctrinal view contrary to the unity of the Church; or that they intended thereby to designate anything, but the actually existing ecclesiastical or religious bodies or communities which were called upon at that time to give an account of their faith. Nor can you disapprove of the name of Churches being given to individual ecclesiastical bodies, which the whole Catholic Church has ever done, and the present Roman and Eastern Church continually do, as well as your own. The *Augsburg Confession* cannot be liable to censure for speaking of "the Churches among us," more than St. Paul is for saluting the Corinthians from "the Churches of Asia," (1 Cor. xvi. 9,) or for speaking of "the Churches of Galatia," (*Ib.* v. 1,) or "of Macedonia," (2 Cor. viii. 1;) no, nor more than St. John is for writing, in the Spirit, to the "seven Churches which are in Asia," (Revel. i. 4.) And how will you defend yourself against the charge of "holding an indefinite number of Churches," when you speak of "our sister or daughter Churches?" (p. 22.) As far as I know, the English congregations at Jerusalem will express their belief in one Holy Catholic and Apostolic Church by reciting, without omission, alteration, or addition, the Apostles' and the Nicene Creed; and, believe me, in exactly the same way, and in the same words, will German congregations there confess the same belief.

Or do you suppose, perhaps, that they are not to repeat the same creeds? Has our Church altered them? I hesitate in repeating it; but you assert this positively and without qualification, saying, (p. 66,) that "the Lutherans, on their views, have substituted (for 'the Holy Catholic Church,') the words 'a Chris-

tian Church,'"—not in spirit, or in their common way of teaching, but actually and literally in the "Creed." Now, on behalf of our Church, and indeed on behalf of any body of Christians that may, correctly or incorrectly, be called Lutheran, I must beg leave to contradict and repudiate, positively and without qualification, this fearful charge of an alteration of the common Christian creed. And what authority have you for such a charge? That of a writer—I think I ought rather to say, that of the careless language of a writer, in a German periodical*, (quoted in the Appendix B, p. 167,) who left out the word "universal" probably quite unintentionally, but who certainly shows, on his side, very little insight into the real nature and working of things, in ascribing so much to the retention of the word "catholic." Is it right to make such a charge on such a ground? If you had looked to the authorized formularies of our Church, as, for instance, to the form of prayer prescribed in the United Church of Prussia, or to any authoritative edition of Luther's Catechism, you would have found there "One Holy *Universal* Church." Nor is there one Latin edition of our symbolical books, in which you would not find the creeds exactly the same as they were handed down in the Latin Church, and the words employed, *Sanctam Ecclesiam Catholicam*. As for the German editions and formularies, in which not the word *catholic* (katholisch), but *universal* (allgemein), is used, I need not remind you, who are an equally accomplished German and Greek scholar, that this is the real and only possible German translation of "catholic," and that we, not having the same habit of retaining Latin or Greek words as you have in your semi-Latin language, could not but translate it in

* Dr. Lechler, in the *Theologische Studien und Kritiken*.

order to convey an intelligible and unequivocal meaning to unlearned members of the Church. Nor do I, much as I am inclined to love the ancient and expressive term "catholic," (which has the advantage of being an epithet applicable not only to the Universal Church, but also to particular Churches, to denote their character of catholicity,) regret our having translated it; for it seems to me that much of the misunderstanding which seems to grow upon some English minds, has thereby been prevented. Not the English Church, as the above-mentioned German writer seems to imagine, but some individuals may be influenced by such words*.

I must follow you word for word in the important statement of our supposed view of the Church. You proceed, (p. 131,) "an indefinite number of Churches, hanging together by an agreement," and there you stop to quote Art. VII. of the *Augsburg Confession*, "for the true unity of the Church"—but oh! let me stop here and ask you what has become of the "indefinite number of Churches?" Here I find "the Church" and characteristics of its "unity." Now we might, perhaps, be not only practically very deficient in our realization of Church Unity, but even have very mistaken opinions as to its requisites and essentials; yet,

* I may take this opportunity of warning English readers against the erroneous supposition which I have found prevailing among many Englishmen, as though inferences might be drawn from single articles in such German periodicals, as to the opinions and sentiments of their editors, or co-operators, or any body of men connected with them. As we are not generally, in Germany, formed into very compact parties, a great variety of shades of opinion is thought admissible, and each article, signed by the writer, conveys merely his individual opinion; so that it would be very unjust to make Nitzsch, and the other distinguished editors of that periodical, responsible for the opinions expressed in the article in question.

after such a statement, you could not reproach us with denying the very idea of it by “holding an indefinite number of Churches.” Suppose even the characteristics we give of Church Unity were different from those which the Church of England gives in her Articles of Religion: yet the substantial acknowledgment of the Church as essentially one, and at unity with itself, would thereby not be done away with. But are they different from those which the Church of England authoritatively proclaims? What are they with us? “To agree as to the doctrine of the Gospel and the administration of the Sacraments.” Are these not exactly and literally the same as those given in the XIXth Article of your Church? I should think your readers must have been startled at finding here denounced as a heretical or schismatical position, what in their Prayer Book they find as the doctrine of their own Church. And to make our meaning still clearer, and to show what we think *not* necessary to Church Unity, we make in the same Article the very same declaration which your Church makes in its XXXIVth Article: “it is not necessary that there should be in all places similar human traditions or rites and ceremonies ordained by men.”

But I must ask you one more question, and a very serious one. Why did you, in stating our views about the unity or plurality of Churches, not quote at first this declaratory Article VII., but a mere introductory phrase?—and why, when you quote the Article, do you leave out the most important part of it, viz., the beginning, which says:—“Further, they teach that *the one* (or *one*, if you prefer it; it makes no difference) *Holy Church* (*una Sancta Ecclesia*) *is always to remain* (*perpetuo mansura sit*)”!! Or did, perhaps, the framers of the Confession, in using the

name of the Church, mean something different? Do they, perhaps, mean the *invisible* Church (a term, by the bye, which they knew not, and which was used only at a much later period)? They do not wish to be equivocal; they immediately go on to define this Church; "the Church is a congregation of saints, in which the Gospel is rightly (purely) taught, and the sacraments duly ministered." As this can be understood only of the *visible* Church, and as it is, moreover, the very definition which your Church (Art. XIX.) gives of "the visible Church of Christ," I think I ought not to say a word more about it.

But to return to your statement of what our "agreement" is to; perhaps there might be a difference in this. You say, "an agreement to a scheme of doctrine framed by themselves." Is the "pure doctrine of the Gospel and the due ministration of the sacraments" then "a scheme framed by ourselves?" The Augsburg Confession certainly was framed by our divines, as the XXXIX Articles were by English divines; but have we ever claimed agreement to it as a requisite for the union or the unity of the Church? Does any one suppose that the authors of it were absurd enough to look upon this their work as a means of union, or even as a standard for the whole Church? They were far too humble and modest ever to contemplate any such thing; and you are too well acquainted with the history of our Reformation, not to know that it was intended, by "the Churches among us," merely as a testimonial of the agreement of their faith with that of the whole Catholic Church, and as a witness against certain particular errors and abuses which had crept into the Church; and that even subsequently, when, from a declaration, it assumed the character of an authority, it was, and is now, looked upon only as a

national standard for our German Churches, and as a safeguard, a guarantee, a warning against such errors as we know, from history and experience, to have been most fatal to us; exactly in the same way as I understand you would wish the English Articles to be looked upon. Our agreement in doctrine with the Holy Church Universal is embodied and expressed precisely in the same way as that of the English Church is; namely, in the three Creeds, which are prefixed to our symbolical books and inserted in the formularies of our Church.

You conclude with the startling assertion, that our doctrine has been "modified by the civil power," and you tell your readers in a note, that this took place "in the union of the Lutheran and Reformed bodies." (Note h.) Now, I am sure you will be glad to hear that your information must have been incorrect. And I wonder from what source you can have derived that information. You cannot have seen any new symbolical book drawn up for the purpose of the union, any alteration made in the former confessions, any formulary of worship containing a new doctrine or even a modified view. If there were such, they would have been the work of the ministerial or clerical body, not of the civil power, which would stand in no other relations to them than in England the State or the Government does to your Articles. But I may confidently say, there are none. If, in some parts of Germany, the clergy agreed about the manner in which the doctrines were to be stated in the Catechism for the instruction of children, (as they did, for example, in Baden,) they disclaimed, at the same time, any intention of giving to this form a symbolical authority; and the civil power had nothing at all to do with it. But in Prussia not even so much was done; and the

Church, taught by the experience of former failures, purposely avoided any meddling with the doctrines, any modification of expressions in the symbols, any attempt at framing new terms, that might embody or seem to embody new doctrinal views. The union was simply an acknowledgment that such shades of opinion in the views entertained of divine mysteries, as existed between the different bodies of German Protestants, need not, and indeed ought not, to prevent them from acknowledging and receiving together these mysteries, from joining hands and minds in prayer and acts of worship, and from working and acting together as one body for the glory of God and the propagation of the Gospel. This principle, the leading principle of that union, I believe to be neither a sectarian nor a latitudinarian, but the only true Catholic principle of union. And if it was suggested by a pious and truly Christian king, surely this is only a reason to be more thankful to God, not to look with mistrust upon it as coming from the civil power; it is neither to learned theologians nor to ordained priests that the power of benefiting the Church is confined, thank God!

I trust I have shown that our authoritative doctrine about the Church, as an object of faith, does not differ from that which the Church of England authoritatively proclaims. The case stands a little differently as regards the differences in practice between the two Churches, although I think it may be said, that they are much less essential than they would appear from your statement, which has somewhat of an oratorical character. There is, for instance, a real difference in the point you first mention; but your words are, no doubt against your will, calculated to produce the *erroneous* impression as if the Germans deemed *confirmation altogether unnecessary*. When, in consequence

of circumstances not depending upon them, they could have no confirmation from bishops, they thought themselves entitled, or rather obliged, to have this act (of receiving the confession of faith from the younger members of the Church, of solemnly admitting them to her full privileges in partaking of the Eucharist, and of imploring upon them, in her name, the increased blessing of the Divine Spirit) performed by such Church ministers as they could have, namely, presbyters; and we believe that we are fully borne out in this practice by the voice of Catholic antiquity. You will, perhaps, recollect also, from your visit to Germany, that in no other branch of the Church this act is performed with more solemnity, and preceded by a stricter and more extended course of instruction, than in ours. We attach very great importance to it, as we conceive it to contain, on the part of the younger members of the Church, their solemn declaration, that now they are aware of what is the Christian's faith and duty, and are willing consciously to take upon themselves the performance of their baptismal vows; and, on the part of the Church, the seal and pledge that she has observed and fulfilled *both* parts of our Saviour's commandment, "Go ye and teach all nations, (literally, make all nations my disciples,) baptizing them in the name of the Father, and the Son, and the Holy Ghost, *teaching them to observe all things whatsoever I have commanded you.*" We look, therefore, upon the preparation for confirmation as one of the most important and solemn duties in the Christian minister's cure of souls.

I must acknowledge a similar, but not a greater difference in the next point, with respect to "uncommissioned presbyters." We do contend, it is true, that, when the bishops refused ordination to such as acknowledged the Gospel, and when, therefore, Chris-

tians had to choose between the bishops and the Gospel, as was the case when our Churches were obliged to constitute themselves and to commission ministers in order to escape the evils of anarchy and to prevent the establishment of the threatening principle of Independentism, that then presbyters might not only but were imperiously called upon to confer the authority that had been given to them, to communicate that power and office which actually was theirs, and thus, having been commissioned themselves, to commission (ordain) others, for the very purpose of maintaining an Apostolical succession. If they had refused to do so, they would have been responsible for all the evils that might have resulted to the Church from the violent intrusion of "uncommissioned" men as teachers and ministers. Or if they had applied to other countries for bishops, why, would not that have been, at that time, the very establishment of schism, by raising chair against chair, bishop against bishop, in the same see? This is the reason why we had and have no bishops; and having had experience, that God has bestowed upon us the privileges of the Gospel without bishops when they had refused to be the channel of God's free grace, and believing that we are saved not through this or that outward ordinance, be it ever so useful and sacred, but by that same grace as received by faith, we must disclaim any notion of episcopal commission or succession that would make it essential to individual salvation and indispensable for the maintenance of the Gospel.

Our forefathers did not deem the bishops (or priests episcopally ordained) "commissioned" to teach error, and to withhold from the Church essential parts of the sacraments; nor do we think that when bishops refused to teach the truth or duly to administer the

sacraments, then the truth was not to be taught at all, nor the sacraments to be administered at all. But a *commission* is most distinctly required, by "the Churches among us," for the exercise of the ministerial duties and functions; not a commission from the State, nor from any number of men assembled in an individual congregation, but a *ministerial* commission in the corporative body of the clergy; and they have always condemned the assumption that any one, "uncommissioned," might go and preach the Gospel on his own authority, setting up a new communion or congregation for himself*. In concordance with this doctrine it has been the constant practice, retained of course in the United Church in Prussia, that candidates for holy orders have been allowed to preach only upon licence of the ecclesiastical authorities, and to administer the sacraments only after regular clerical ordination.

I think you will, upon consideration, admit that it would not be fair to charge us with "having laid the Nicene Creed aside," even though it were found only at the head of our symbolical books, where you acknowledge that we subscribe to it; but you will find it not only in the formulary of ordination pro-

* *Augb. Conf.*, Art. V. Of the Ministry of the Church. That we may come to this faith, the ministry of preaching the Gospel and of administering the sacraments has been instituted (by God, they mean; for in another passage, part ii. Art VII., they distinctly state this to be of divine right). And Art. XIV., Of the Order in the Church, they teach that it is not lawful to any man to teach publicly in the Church, or to administer the sacraments, unless he be lawfully called. Compare with this, Art. XXIII. of the English Church.

The *Augb. Conf.* insists most vigorously upon the distinction between outward rights and powers which bishops may have got from the secular authority, and ministerial powers which they receive from God through the Church.

posed to the candidate, but in the common Agenda or form of public worship, "to be used wherever hitherto it may have been the custom." It is true, that in many places the use of it in common service had grown obsolete, and that even now it is probably nowhere used every Sunday; there are Churches, at Berlin for instance, where it is used at every Church festival, (Christmas, Easter, Pentecost, and many other days;) but has the Church of England "laid the Athanasian Creed aside" because she does not use it every Sunday? The Athanasian Creed is placed in our Agenda by the side of the Nicene; but I own I know not whether it is practically used anywhere.

In a note you go so far as to say, it does not always recite even the Apostles' Creed. If you have for this assertion no better authority than the one to which you refer, viz., that of the article from a German periodical, quoted in your Appendix B, (which, however, does *not* even say, that the German Church does *not* recite it always, but only, that the English Church *does* recite it in each public service,) I would ask, is it fair, to state as a positive fact in the body of the book, what in an appendix you admit to be only an uncertain inference of your own? You will easily feel how much more the positive unqualified assertion, in the body of the book, "it does not always recite it," must weigh with most of your readers, than the doubt contained in the words, "it would seem, then," in the Appendix. Now, with respect to the fact, I beg to observe that, even before the introduction of the present liturgy, it was in Prussia, and is to this day there, and I believe in the whole of Protestant Germany, the regular system of the Church to have, not one, but three services *not* "identically the same" (p. 114, Note f), but morning and evening prayer, (consisting of prayers, hymns,

reading of Scripture, and a sermon,) and the solemn or principal service, which took the place of the solemn mass, and with which the communion generally was connected.

It is true, then, that in the early morning prayer, and in the afternoon service, the Apostles' Creed was and is not generally recited; but it formed a regular part of the principal service, for which you will find it prescribed in all old authorized formularies of worship. In many churches it was customary to be sung as a hymn by the congregation (a practice which I am far from approving of, as it does not admit of a literal translation); in some, moreover, it was omitted altogether, in those sad days when the discipline of our Church seemed nearly gone, but which, thank God, are now gone themselves, whilst the discipline is continually improving. In the present liturgy for Prussia, it stands again *an essential and integral part of the regular service*, to be used wherever that liturgy is introduced. The character and practice of a Church is to be determined, I think, by her authorized formularies and rules, not by the irregular or negligent practice of individual clergymen.

The same formularies of our Church will also correct any mistake as to the composition of our "weekly service." The "Lutherans," and, indeed, all the Protestant bodies of Germany have always had stated, fixed prayer (I must deprecate again any appeal to the irregular practice of individuals from want of discipline); and of the liturgy now established throughout the United Church of Prussia, stated prayers, mostly taken from the ancient Church, and hearing of God's word, form the chief and essential part, "prayer extempore" being allowed in addition to those at the beginning and end of the sermon (where I am not

aware that the Church of England prohibits it); “un-inspired hymns and preaching,” being so far from unduly encroaching upon the liturgy, that the common complaint has been rather that they have not been allowed a due share in it! I am persuaded that you will bear witness yourself, that this liturgy contains all the essentials of divine service, confession of sins, reading of Scripture, prayers of intercession, prayers of thanksgiving, praise and surrendering of the heart to God, as the lively and acceptable sacrifice. It has been blamed for resembling too much the Roman service,—most unjustly indeed; for the resemblance is only in what the Roman Missal has retained of Catholic antiquity. The introit and other parts, (for instance, those which stand instead of the Roman gradual and offertory,) are, according to ancient custom, varying with the seasons of the sacred year; and in all the authorized editions of the Agenda, published separately for each province, with additions (not alterations) from authorized provincial customs, you will find a rich collection of materials for liturgical use, from various ages of the Church,—prayers from the ancient Greek liturgies, bearing the name of St. Basil and Chrysostom, together with collects taken from the Roman, from the English, from the Swedish Church, as well as from our own reformers. And of these authorized materials, without any arbitrary alteration or addition, the liturgy for Germans in Jerusalem, to which the Prelates of your Church have borne sufficient testimony, is composed; so that it is difficult to understand how it could possibly give offence either to English or to Oriental Christians.

It can be only want of correct information when you say (p. 114) that we have “scarcely any service through the year besides that on the Lord’s day;” but

any catalogue of our holy days would have shown you, that we have preserved all the festivals instituted by the Church, that have any reference to Christ personally; in many parts of our Church the Apostles' days are kept; and so is St. John the Baptist's very generally. It seems equally unknown to you, and may be so in this country generally, that in many, I think I may say in almost all towns, not only of Prussia, but of all other parts of Germany, there is divine service on every Friday; in most of them, as in many churches at Berlin, every Wednesday too; yea, in many of them, (I mention only Hamburgh, Breslau, some Hanoverian towns, &c.,) divine service is performed *every day*. It will not be difficult for the bishop to establish or preserve the same practice among Germans at Jerusalem.

I trust he will not have any objection to their "uninspired hymns." They are very dear to us, although we are far from putting them on an equality with the Psalms, as a part of inspired Scripture (of which, however, many of them are only a paraphrase not unworthy of the original); we think we have every reason to be thankful for the rich treasure which God has given us in them, and we look upon them as a witness of spiritual life within our Church which it will be difficult to controvert.

In our liturgy you will find an injunction to kneel at the words of consecration; it has been, and is still very common in "Lutheran" Churches to receive the eucharist kneeling. But I cannot attach any great importance to either kneeling, standing, or sitting; such things, indeed, ought not even to be mentioned when the solemn question is raised whether Churches ought to act and pray in communion with each other. Article XXXIV. of your Church expressly allows such differences, "so that all things be done to edify-

ing." Will our sitting at our hymns (p. 115) be very much against edifying the Greek Christians? I believe not; I do not even think that your kneeling at prayers on Sundays will, although this is contrary to the Canon of a General Council (Council of Nice, Can. 20), which *enjoins standing* at prayers on Sundays, and which I believe is followed by the Greek.

I will not deny that the Lord's Day is not, at present, kept so holy in Germany (at least not in all parts of it, for in some old towns it is, I believe,) as it ought to be. This, however, is not a fault chargeable upon our Church, which has always enjoined the Lord's Day and other festivals to be kept holy, and is even now making efforts to produce a greater sanctification of that day, not by outward forcible measures, but by her influence upon the minds*; and as I anticipate from these efforts and the general tone of feeling, very beneficial results throughout Germany, so I do not doubt that the bishop at Jerusalem will meet with every facility, among German congregations, of improving their habits, if it should be necessary, in this respect.

On page 132, you return to more general, yet very positive, charges against the spirit of our Church; and here I can do nothing but contradict them in as general and unqualified terms. You seem entirely to forget that individual rationalist writers, be they clergymen or laymen, are not the German Church; whatever their extravagances may have been, I confidently say, *we, the Church*, do not regard the "Faith" as "susceptible of subsequent correction and development," but

* The whole clergy of Berlin, for instance, have only a short time ago issued a very forcible address to their congregations on the subject, in which they speak with the highest acknowledgment of the practice of the Church of England; and I am told that this has produced already great effect.

we too receive it as “once for all delivered to the saints,” although we believe, with the Church of England, that particular Churches may err (Art. XIX.), and their errors be *corrected*; and, with you and all teachers, that man’s apprehension of that faith may be *developed**;—we do *not* boast ourselves modern, but, without boasting, would suggest that the *communion of saints*, which we confess with you in the creed, is as ancient as God’s revelation;—we do *not* date ourselves, either “truly” or untruly, from Luther, much as we love and respect that truly great man;—we do *not* claim to be the parent of all Reformed Churches,—for even though the Prussian Minister of State, whom you quote, had made use of such inappropriate language, a

* Bishop Butler, the “judicious and immortal writer,” *Analogy*, part ii., c. 3, quoted in the *Historical Enquiry*, &c., part ii., ch. vi., p. 96, says in his beautiful language, “Practical Christianity, or that faith and behaviour which renders a man a Christian, is a plain and obvious thing: like the common rules of conduct with respect to our ordinary temporal affairs. The more distinct and particular knowledge of those things, the study of which the Apostle calls going on to perfection, and of the prophetic parts of Revelation, like many parts of natural and even civil knowledge, may require very exact thought and careful consideration. The hindrances, too, of natural and supernatural light and knowledge, have been of the same kind. And as, it is owned, the whole scheme of Scripture is not yet understood, so if it ever comes to be understood, before the restitution of all things, and without miraculous interposition, it must be in the same way as natural knowledge is come at; *by the continuance and progress of learning and of liberty*, and by particular persons attending to, comparing and pursuing, intimations scattered up and down it, which are overlooked and disregarded by the generality of the world.” And why should we now mistrust the promise which the author of the *Enquiry* held out to us formerly (part i., p. 176): “In the well-founded confidence, which past experience has given to the German enquirer, there is a rich promise, that the already commenced blending of belief and science, without which science becomes dead and belief is exposed to degeneracy, will be perfected beyond even the degree to which it was realized in some of the noblest instruments of the earlier Reformation.”

Prussian Minister of State is no Church authority with us; yet that Prussian Minister of State has *not* brought forward any such glaring absurdity, but, in speaking of the “mother of all evangelic *confessions*, alluded only to the undoubted fact that the great movement of the Reformation originated in Germany, and that the *Augsburg Confession*, as the first of all declarations of return to the primitive faith of the Church, has greatly influenced most others*;—we sympathize with all branches of the Church of Christ that have retained the foundations of Christianity; we, therefore, do *not* reject the Ancient Church of the East, and the very facts which you allude to, namely, that of the refusal of the Greek bishops to accept the hand tendered by German divines†, shows that our German Churches were at least as desirous as the English and Scotch bishops were to enter into active communion with the East, for they did neither more nor less than the bishops in applying to the Eastern Churches; and as for the refusal they met with, did the English and Scotch bishops not meet with the same‡? And could they expect anything else from bishops which had condemned the doctrine of the Reformed Churches in those very points in which it is the doctrine of the Church of England too§; and had asserted against it

* I might have said, *in particular the English Articles*; and should have had for it the authority of the *Hist. Enq.*, &c., part ii., p. 19, where I find that the *Confession of Augsburg* is “venerable as the first Protestant Confession, as a monument of unshaken faith in that period of difficulty and danger, no less than for the sake of the great men who composed it, *and dear to us* (Englishmen) *also, as the source of much in our own Articles.*”

† See PALMER'S *Aids to Reflection*, &c., p. 24. ‡ *Id.*, p. 31.

§ If we were apt to forget this, the Romanists would not let us. They remind us of the fact even in popular tracts; for instance, in the Tract 42, of the “Catholic Institute of Great Britain,” entitled *Protestantism and the Churches in the East*, where the doctrine of that synod and of the Church of England are compared with each other.

Romish doctrines, not only in the synod of Bethlehem in 1672, but in two previous synods of 1638 and 1642? Not that I attach great importance to all these synods; I think they have very little claim to represent "the Ancient Church of the East," and could little understand or appreciate the doctrines they condemned. A sad thing would it be if the claims of the Church of England, or of our Church, or of any Church, to that name rested on the acknowledgment of such judges!

Hitherto I have mostly tried to show that our Church is not what you suppose her to be. But when you conclude by reproaching us with a desire "to develop the peculiar character of our Church," and with a belief "that the diversities of Christ's worship, according to tongues and races, are upheld (*i e.*, based upon and bound together) by a higher unity,—the Lord of the Church himself,"—I must plead guilty, yea, I gladly admit and accept for our Church such a reproach, knowing that we have on our side not only the sense of the Ancient and Catholic Church, which, in its pentecostal hymn, praises the Holy Ghost for having, *through* (not "in spite of") the multiplicity of tongues, united all nations in the worship and praise of God, but also the authority of St. Paul, who declares the diversity of gifts in individuals, (and nations and National Churches are only comprehensive individuals within the one Church Catholic,) to be essential to the well-being, yea, to the very existence of the kingdom of heaven on earth. We think it our duty to develop our own peculiar character, as far as it is wrought in us through the dispensations of God; and we are fully persuaded that, by losing our individuality, we should lose our catholicity also!

I may apply here, partly at least, and as far as regards the points which you have brought forward,

the words with which the *Augsburg Confession* sums up in Article XXII.: "This is the substance of the doctrine taught among us; in which it may be seen, that there is nothing diverging from the Sacred Scriptures, nor from the Church Catholic, nor from the Roman Church, as far as she is known through her writers," meaning, of course, the primitive, uncorrupted Church of Rome; "and this being the case, they judge uncharitably that would have us declared heretics."

I wish I could conclude here; but there is one point more to which I must call your attention, and to which I cannot advert without pain:—I allude to the passage (p. 115,) in which you seem to accuse all German candidates that will come to the Bishop of Jerusalem for ordination, of double-mindedness and insincerity. You say that they will "engraft the XXXIX Articles on the Confession of Augsburg, accepting either in so far as (*quatenus*) they individually found them to correspond with their views of Holy Scripture." Now since, as you have yourself* formerly told your countrymen, a clause to that effect was never introduced into our formula of subscription, and is no more used now in Prussia than it is in England at subscription of the XXXIX Articles; since it is understood that, to use your own words†, "subscription must not be left vague and indeterminate, but (in order to prevent, as much as possible, dishonest evasion,) must be absolute and definite;" meaning that we really deem what we subscribe altogether agreeable to Scripture: it is evident that your words imply an unexpressed *mental reservation*, arising from a doubt in the minds of subscribers whether Confession and Articles are Scriptural; yea, I should almost say, supposing a persuasion that they are not altogether

* *Hist. Enquiry*, part ii., ch. xi., p. 375, *et seq.*

† *Ibid.*, part iii., p. 33.

so. Such subscribers would certainly be guilty of bad faith, in apparently acknowledging *without* qualification what inwardly they would acknowledge and believe only *with* a qualification. Allowing such tampering with the simple act of a declaration of belief, would be particularly pernicious in our times. You would be better sure of the right faith and teaching of clergymen without any subscription at all, than with such an one. Certainly neither the Augsburg Confession nor the Articles are binding upon conscience as Scripture is; they are subject to Scripture, and contain truth only *as far as* they agree with Scripture. But whether they do so or not, it is every candidate's duty to satisfy himself before subscription; if he is not satisfied he will not subscribe. If he subscribes you have no right to suppose that he is not, until his acts give you proof. To suppose beforehand that he will not be, and yet subscribe, is, to say the least, very uncharitable. I have no hesitation, moreover, in saying, that wherever Confession or Articles leave any doubt about their right interpretation, (which might naturally be supposed in human Articles,) we certainly must interpret them so as not to be contrary to Scripture. If I am not mistaken, you and your friends say that your Articles must be interpreted so as not to be contrary to ancient catholicity. I will not enter into any controversy upon this point; but I may ask what should you say if a German, impressed with what would, I trust, be an erroneous, but might seem a natural inference from such sayings in some of your and your friends' writings, were to tell his countrymen that most or many English clergymen "did accept the Articles of their Church only *in so far as* (*quatenus*) they individually found them to correspond with *their* views of Catholic antiquity? Far be it from me to make such an imputation. You see I have, in spite

of all that has been said against you, referred to your Articles in their simple wording, without any fear that you should evade my argument by interpretation or qualification. For these Articles I am anxious to express my highest respect; to defend our own Confession against the charge of "unsoundness," (p. 128,) would oblige me to enter into discussion of doctrinal points which I feel it my duty to avoid. I can only wish that it may be well known and read by your countrymen; *they* have a full right to admit it only "as far as they find it corresponding to Scripture." With regard to our German subscribers, let me hope that your imputation fell from you only in an unguarded moment, and that you will think of my German brethren that may go to Jerusalem to work in the Lord's ancient vineyard, no more evil than they may give you reason, for: "charity thinketh no evil."

This charity we claim of you as a right, and I know you will not withhold it. I know you cannot sympathize with us on many points; but even you will allow that there are still many and very important points in which you can and do sympathize with us; and most happy, indeed, should I feel if my poor words could have persuaded you that there are in our Church some more points of sympathy than you imagined; and I have no doubt you would be glad yourself to find this to be the case. If you find it so, if you can persuade yourself that she is animated not by a sectarian but by a truly Catholic and Christian spirit, your fears and apprehensions will, notwithstanding minor differences, be diminished or removed. I would only ask you, not to let your sympathies in another direction, strong as they seem to be, (I have no right nor wish to judge them,) draw you away from brethren whose hands are stretched out towards your Church, and blind your eye against the light which

God may have given them for their, and perhaps for your benefit too.

In the picture you draw of the general state of religion in Germany, (p. 122, *et seq.*) you dwell more upon the darkness that is past than upon the dawn which you acknowledge to have come. I do not complain of that picture. It is exaggerated, but it is in many respects true; and we are willing, humbly and cheerfully, to thank any one who sets our faults, our defects, our real wants, before our eyes; even though it were done in a hostile spirit, not in charity, in which I believe you have done it. You censure us, however, rather harshly, in asserting that there is, even in our sounder writers, not a vestige of humility, (p. 126,) but rather an arrogant exaltation of our own body. To such accusation what answer can be given? Any assertion of humility necessarily savours of pride; and there are few things that I should be more afraid of than what St. Paul warns the Colossians against: “a *show* of wisdom in will worship and *humility* and neglecting of the body;” so we must herein trust to God who reads the hearts of men. As for “exaltation of our own body,” I hope you will not give this name to a vindication of the Catholic spirit of our Church.

Believe me, we do “assume no superiority to your Church;” we are not only willing to acknowledge her as a true branch of the Church of Christ, but also to give her all due praise for the many virtues and graces which God has bestowed upon her. We rejoice to see her practical influence growing from day to day; her spiritual life increased within; her limits, through your colonies, extended over regions long lost in darkness and shadow of death. And as for our own Church, we humbly thank God for what He has given us; we praise Him for having made national calamities and suffering, and no less the rise and growth

of a national spirit, and the victories and the restored prosperity that followed the powerful exertions of this spirit, alike serviceable to the promotion and increase of religious life; we rejoice that we have not been disappointed when in times, which you and the German author from whom you quote, designate as times of prostration and spiritual death, we trusted to the power of the Word and Spirit of God to overcome all other spirits, however powerful they might appear in their weapons of learning, talent, and intelligence. In this confidence our Church did not shrink from the combat,—she called to her aid nothing but the inherent power of divine truth; and we see the fruits now of the struggle,—learning, talent, intelligence, arrayed on *her* side, and the Gospel no longer the privilege of a few individuals, but (I think I am warranted in saying,) rooted in the very heart of the nation, and proclaimed alike from the thrones of royalty and from the chairs of philosophy. But with all that we do not boast; we are ready to acknowledge that we too, as a body no less than as individuals, are still sinful, have many self-inflicted wounds, many faults and defects; we pray to God that He may forgive our sins, heal our wounds, supply our defects, and lead us on to greater light and increased strength; and we shall be most thankful, if sister branches of the Church Catholic will assist us with their prayers. Whether sister Churches can do more than pray for us, it is not for me to judge of. You speak of a gift which you think your Church might impart to ours, and which yet you would rather withhold from us at present, because you think we should not appreciate it. (p. 125 *sqq.*) Now, I have no authority nor power to tell you what my countrymen think of Episcopacy, or whether they have a desire for it or not,—no more so than the author you refer to, of whom I know nothing more.

than the name, but who, at all events, expresses only his own opinion. As for my opinion, I can only appeal to the authority of our Church in her Confession. I have above shown what regard for, and desire of, Episcopacy is expressed in this Confession; I have also shown, that she does not think it absolutely necessary, either to salvation or to the essence of a Church, since she considers the *divine* commission of teaching the truth, and administering the sacraments, to have been given, not absolutely to one sacerdotal body of men, but, in the first instance, to the whole Church, and through her and in her to the whole ministry. Within these limits, there may be a wide range of difference of opinion about the authority and profitableness of Episcopacy, as there was in the early Church, and, as it appears to me, even among the fathers of your own English Church. And what may be the prevalent view in Germany now, I have here no means of ascertaining. But one thing let me plainly tell you; namely, that you certainly must never expect us to come to you or to any other Church, for the gift of Episcopacy, as imparting to our ministry a divine commission which they had not had before; never expect us to come and beg to be made a Church, as not having been one before; never expect us to deny the blessings attendant upon our preaching of the Gospel, or the reality of our sacraments. We should thereby deny not our country, not our fathers, yea, not our Church only, but our Lord and Master and his Spirit,—that Spirit which worketh through the word and the sacraments, and which has visibly been working in Germany,—it is a fearful thing to sin against the Holy Spirit! And what you feelingly say of those who forsake your Church, (p. 15,) “For any one who, placed within a Church, has experienced God’s guidance and the operation of his Holy Spirit on his heart, to forsake the

Church wherein God dealt so graciously with him, and showed his merciful care for his soul: it does seem so ungrateful a disavowal of God's past mercies to him, such a cutting off of all his past existence as a member of Christ's Church, as to make it very painful to think of those who, having been placed within our Church, are being tempted to forsake or have forsaken her who has the Apostolic succession in this land;" would fall with tenfold weight upon us, if we thus did cut off, not our own individual past existence as members of the Church, but the past existence of our Church herself as a Church of Christ! if we thus did not forsake, but deny and put to shame, yea, annihilate her who has, in her ministry, an Apostolical succession and a Divine commission for the word and sacraments in our land!

As for the question, whether Episcopacy, in its true ancient, catholic meaning, as not opposing itself to, but incorporating and concentrating the ministry, as embodying not the servitude but the freedom of the Church, as a means not of excluding but of connecting Churches, would be a desirable thing to be established now in Germany with the sisterly assistance of your or any other Episcopal Church: this it is not for me to decide; I leave it to men of more weight and authority than I can claim. But, I believe I may say of your apprehensions about Episcopacy being likely to be obtruded upon such as cannot appreciate it, that they are wholly unfounded. We shall not allow it to be obtruded upon us as "an outward mechanism;" if we regard it as such, we shall have nothing to do with it. It is not in the character either of our Church or our nation to accept or allow anything as an outward mechanism, foreign to the spirit of the Church or nation; it is rather a characteristic of each to admit outward forms only when embodying spirit and life,

and to deem an attachment to them as mere forms, superstitious. And allow me to say that, as long as you put Episcopacy before us merely as an outward necessity, as a binding law (is not *that* an outward mechanism?), as a ground and means of exclusiveness, and as a wall to check the free stream of life, not as a channel to direct and strengthen its course; as a chain to tie up the free grace of God, not as a means of imparting it more freely; as a substitute for, not as the natural embodying of the mind, the soul, and the conscience of the Church: you will never persuade us to accept it; you will induce us to turn away from it, nay, to protest against it. If you would have us wish or ask for it, you must show us that there is spirit and life in it; that there is power in it, not the power only of coercing and binding, but of loosing, and of making free and of giving life; you must prove to us that it does not narrow but enlarge the Church, by realizing her idea more perfectly than any other form does; that with it and through it the Church will have freedom and liberty to move and to work and to develope all her powers; that it is a means of union, first within every nation, and then beyond the limits of nations and National Churches; and, above all, that it does not come in as a mediator between man and his God or his Saviour, so as to hinder their immediate communion and union, but that it will be an organ for the expression, for the development, for the increase and strengthening of that union! That would be taking high ground indeed for Episcopacy; and upon some such ground, I suspect, Episcopacy stood in the ancient Church. If it does really stand upon such; if it is thus intimately connected with the ideal perfection of the Church, then, and then only, can we think of it as desirable, for then it would not take away from us, but in truth and reality enrich us. And this

it will be for you to prove, for us conscientiously to examine.

But all, I am convinced, will readily concur in the belief which you express (p. 129), that "there are things, at all events, far more important than Episcopacy;" and that even in these highest and most important things we have still much to learn, much to improve; that we want, individually and in common as a body, more strength of faith, more warmth of love, more cheerfulness of hope! But we do not think that our Church is responsible, as you would make her, for the unsoundness, or the errors, or the sins, of her individual members; and precisely therefore I would implore with you (p. 128), His Grace the Archbishop, and all the Prelates of the English Church, to inquire into the real state, and spirit, and character of our Church; not into the state of mind of every individual member in her, for you know well that this would be impossible; not, therefore, whether the Creeds are confessed from the *heart* by every clergyman or every professor, but whether they form an essential and characteristic part of the Church's formularies, and of that discipline and teaching by which she trains and forms the minds of her children. Let the Bishop at Jerusalem avail himself of every means that he has, to satisfy himself of the sincerity of the candidates that will present themselves to him; let the English Church satisfy herself, by the means she has, of the character of our Church as a Church; but let her not allow herself to judge the children of her sister! That would, indeed, be assuming a superiority over her! And against such superiority we should certainly deem ourselves in duty bound to protest, as we did against the superiority of Rome. We desire that all branches of the Church Catholic may walk on peacefully in the way which God in his providence has traced for them, and in the

light which He has been pleased to afford them. Let them walk on in their way, as far as they can see it, joyful in the belief that, though to a human eye these ways may appear different, they are in reality one, as with one beginning, so with one end, in Him who is "the way, the truth, and the life." But let them never refuse, when opportunity offers, to join hands, to walk together and to work together for the glory of their Lord and the extension of his kingdom;—then, and then only, they may cheerfully wait for the glad tidings of peace!

Pious men of a hopeful mind, such as becomes the Christian, thought that in these days such an opportunity offered, and that with it a distant but cheering sound of such tidings came as on "the wings of the morning." Oh! let us be careful on all sides not to overhear the still feeble voice from mistrust, nor to drown it in the jarring notes of discord necessarily following distrust, but let us cheerfully look up, and listen, and trust!

And with this hope and these wishes let me take leave of you in peace. May I be allowed to hope that my words have been, what I sincerely intended them to be, words of peace to you and to all! And may the peace of the Lord be with you, with your and with our Church, and with the Holy Church Catholic!

I remain, Reverend Sir,

With great esteem,

Yours,

H. ABEKEN.

London, Monday before Easter,
1842.

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